5: Schwimmer E-4,5 (1966-1967) 1973
OJ23 Orokaiva OJ23
Mountain Orokaiva

INDEX

Aguma (old warriors): in initiation ritual, 177–8, 180–1; sorcerer, authority and, 182
Ahihi (spirit; *see also* Spirit), 93
Aiga, language group and population, 15
Alliance (*see also* Quasi-filial alliance): dual through land, 103–4, 108, 191, 214; through pig feasts, 149; theory of, 220
Anger: 148; and bridewealth, 210, 216
Angerita ancestors and division of food, 55
Animal husbandry, 19
Anthropology, applied, 218
Arzha (grass area between rows of houses), 53, 201
Asaru (meeting platforms), 23
Arboriculture, 22
Areca (betelnut; *see also* Coconut-betelnut), 165
Ariri (wild world), origin of, 141
Arts, plastic, 25
Asymmetry, 187
Avoidance of harm, as object of exchange, 85
Avunu (uphill), 201

Ba ikari (to give taro), defined, 135
'Baby in the stick' (*meni be*), 93
Baigona cult, 35
Bako jape (taro-being; ancestress; *see also Jape bako*), 117, 134–5
Baksheesh (extra gifts; hand-outs) system, 72–3
Bande (houses), 23
Barnes, J. A., 100, 215, 226
Barth, F., 3, 223–5
Bateson, G., 47
Beaver, W. N., 178, 188
Bellah, R., 145
Belshaw, C. S., 47, 79, 97, 201, 223
Benson, J., 51, 79
Bere (cuttings from plants), 115, 116
Berndt, R. M., 89
Betelnut (*areca*; *see also* Coconut), 165; exchange of, 31; myth concerning, 166; ritual use of, 166; sharing, 150–1; symbolizing sexual exchange, 173
Bi (penis; term of address for sisters-in-law), 173
'Big man', form of leadership, 133
Bilateral marriage, 199, 209
Binandere, language group and population, 15
Bivese (heap of weeds), 114
Blau, P., 3, 5, 10, 58, 61, 62, 85, 223–4
Body (*humo*), 93–4
Bohannan, P., 5
Boudon, P., 8, 227
Boundary systems, 8
Bridewealth (*idorobu*) as element of expiation, 158; African type, 209; forms of marriage and, 197; sister exchange and, 199
Brookfield, H. C., 13, 45; and P. Brown, 89
Brother-in-law (*dambo*), 165
Burridge, K. O. L., 47, 70, 110, 148, 219, 220, 226

Cargo, gift of White technology, 70
Cargo ideology (*see also* Millennial movements and *Iji eha*), 107
Chants, at feasts, 151
Chinnery, E. W. P. and W. N. Beaver, 15, 33, 177, 181, 183; and A. C. Haddon, 51
Chomsky, N., 226
Christian church, 35, 77–8; receiving *iro* from, 69
Christianity (*see also* Jesus Christ), 66, 76
Clan (*iavo wahai*; *see also* Plant emblems); 193, 196; affiliation and land, 103; boundaries, 96; 'emblem groups' and, 9; exchange circuits and, 132; fusion of, 200, 212–3; lineage versus, 194; membership of women in, 209; migration of, 200; names of, 196; segments, 197
Clothing, 23
Coconut-betelnut: characteristics of, 163; gift constraint and, 191; metaphorical use of, 170–1; myth of, 167–9; 215; ritual use of, 164–6, 170–1; as symbolizing sexual exchange, 173
Coffee crop, 22

5: Schwimmer E-4,5 (1966-1967) 1973
OJ23 Orokaiva OJ23
Mountain Orokaiva

● 104 Cohesion, principle of, 113
Colonial government, Australian: 66–7; development policy, 71; ideological commitment to, 73
Commensality: taro as a symbol of, 112, 124; versus co-residence, 126
Communication systems: 8; exchange and, 161
Communion (*see also* Ritual): as culmination of *iji eha*, 78; expiation and, 128; feast as form of, 57; as model of sacrifice, 146–8
Compliance, as object of exchange, 85
Componential analysis, of kinship terminology, 203, 205
Configurational approach and method (see also J. Pouwer), 3, 220, 225, 226
Co-residence: commensality versus, 126; marriages between local clans and, 200; social strain and, 201
Corporate groups: 108; constraints, 192; exchange systems and, 191, 215, 222; extended family and, 95–7; *hae* and, 184; land transactions within, 95; non-kinship based, 113
Courtship, use of betelnut in, 166–7
Craig, R., 159
Crocombe, R. G., 179; and G. R. Hogbin: 15, 19, 20, 31, 33, 40, 46, 100, 105, 108
Cross-cousin marriage, 100
Cultivation cycle, 94
Cunnison, I., 10

Dambo (brother-in-law): betelnut myth, 167; exchange cycle, 165, 171
Death: obtaining *ivo*, 164; transmigration of souls, 92–5
Dema (beings living in original time): 64, 151; exchange of, 157; exchange relationship with, 79; identification with for a feast, 151; *iji eha* ideology, 218; origin of *ivo* and, 68–9; pig-hunting and, 143; pig sacrifice and, 145; relationship to Jesus Christ, 68–70, 76, 107; as social institution, 62–3, 67; of taro, 117; taro gifts and, 122
Demigods (see also *Dema*), 62
Descent groups: 225; in land transfers, 96; vertical ordering principles and, 220
Development: *dema* as origin of, 71; economic, 74; as magic, 75; millennial movement and, 218; policy on, 36
Di (headdress): acquisition of, 31; description of, 26; feathers and, 184
Dialectic, in exchange theory, 162
Direct exchange: 134; between villages, 136; marriage as, 203, 213; with mission, 77
Division of labour: 27, 28, 30, 46; sex and, 91
Domestication of pigs, myth: 141
Donor-recipient: contradiction of, 167; in exchange, 161; filial relation of, 104; prior relation of, 170
Dorobu (bridewealth; *see also* Bridewealth): 209; as cycle of reciprocity, 214; items of, 209; in payment for anger, 210; pig sacrifice and, 215; as purchase marriage, 198; sister exchange marriage and, 207–8; social relations and, 211; symbolic equivalence with bride, 210
Dowries, land, 101
Downhill (*vearí*), 201
Du (sibling): giving of sisters by brothers-in-law, 171; real and classificatory siblings, 197
Du ate (female sibling), 115
Du bite (male sibling), 115
Dual organization: 200; clan fusion and, 313; development of 213; marriage exchange and, 202
Dumont, L., 220
Durkheim, E., 159

Ecology: basis of exchange, 60; level of exchange 172–3
Economic principle, social relations, 224
Education, 37
Elementary structures, 192–3
Elementary system of kinship, 207
Embavo (misfortune), 168
Embehi (a spirit): 151, 177, 183, 193; represented by *hambo*, 184–5
Emblem groups (*see also* Plant emblems), 9, 103
Emboqi (inter-clan warfare), origin of, 52
Embogo (sham fight), 54
Enda (land), 90
Enda mama ('Father of the ground'): in land transfer, 94, 96, 98, 109; becomes true father, 104
Epe (mother's brother), 179
Equilibrium theory, situational analysis, 227
Erikson, E. H., 188
Esa (homicidal emblems), 177
Eti (string bag), 141
Europeans, population of: 15; early relations with, 33, 71
Evans-Prichard, E. E., 29, 81, 86, 145, 159
Exchange (*see also* Direct, Generalized and Restricted exchange; objects of exchange; Partners): of betelnut, 165; chain of, 134; cluster, 136; corporate group and system of, 191; cycle of, 6, 59, 60, 64, 68, 75, 171, 225; diachronic, 172; ecological basis of, 60; ecological level of, 172–3; economic versus social, 128; ideology of, 66, 81, 110; intrinsic and extrinsic, 223, 227;

S: Schwimmer E-4,5 (1966-1967) 1973
OJ23 Orokaiva OJ23
Mountain Orokaiva

levels of, 111, 136, 171, 186–7; logical priority of, 162; marriage rules, 113; *mina*, 184; with mission, 77–8; mythical, 163; network of, 31, 112, 119–22, 192, 217; of *otahu*, 176–7, 184; of paired plants, 163–4; partners of, 58, 85, 186, 191; relations and social relations, 49; of sanctions, 155; sorcery and, 110; of subsistence products, 27; synchronic, 173; synthetic characteristic of, 167; theory of, 10, 161–3, 219–226; White authorities and, 217
Exogamy, rules of, 197, 205
Expiation: in exchange cycle, 157; as object of exchange, 146–7; rites of, 138
Explicans, exchange as, in ideology, 110
Exogamy rule, extension, 105

'Father of the ground' (*enda mama; see also Enda mama*): 94
Feast leader (*pondo kiuri embo; see also Pondo kiuri embo*): 54, 149
Feasts (*see also* Communion, Ritual, Sacrifice): 52; abundance for, 27–9, 212; behaviour at, 152; distribution of food at, 152; economics of, 27; as exchange, 122, 153–4; form of communion, 57; inter-village, 139; mortuary, 164–5; myth concerning, 52, 59, 211–2; planning of, 149–50; reciprocal, 56; relationship between partners at, 122; ritual of, 63; in war-peace cycle, 156
Feathers: 184; exchange network and, 31
Female sibling (*du ate*), 115
Festivals, cycle of, 26
Firth, R., 5, 47, 69, 220, 224, 226
Forgiveness: as object of exchange, 85; at pig feasts, 148
Fraternal strife, 98

Gege (shelter), 115
Garden (*pure*): 90; opposition of bush and, 116; well -being of soul and, 92–3
Geertz, C., 22
Genealogical pattern, 206
Generalized exchange: clan fusion and, 212–3; combined with restricted exchange, 10, 137, 203, 213, 225; complex, 213; direct and, 136; marriage as, 10, 136, 193, 203; matrimonial destiny and, 207
Gentzen, G., 173
Ghosts (*sovai; see also Sovai*): 90
Gifts (see also Pig; Taro): 66; between households, 119; between non-kin, 47–8; exchange and barter of, 32; exchange cycle and, 157; *hambo* as, 185; *iji eha*, 76; of land, 109; Mauss, theory of, 167; as mediating element, 109; metaphorical and metanymic, 170–1; overcoming *isoro*, 56; raw/cooked, 152; role of wife and, 119–20; as sacrifice, 86; of staple foods, 111; taro versus pig, 144
Gluckman, M., 66, 181, 222
Gouldner, A. W., 10, 61, 62, 224
Greetings, Maori versus Orokaiva, 121

Hae (plant emblem): agnatic groups and, 196; corporate groups and, 184; lineage of, 196–7; identity symbols and, 184; uses, 196; transmission of, 176, 207; transmitted in patriline, 184
Hambo (ornaments): 26; acquisition of, 31; ceremonial context, 184; depersonalization of wearer, 185; distinguished from *otahu*, 175–6; part of exchange network, 31; money substitute, 66; as object of mediation, 186; primal lack of strife and, 185; storable wealth, 186; representing *embahi*, 185; transfer of, 185
Hamburata, location, 65
Hamo (body), 93–4
Harau (garden houses), 25
Hau, Mauss' theory of gift, 161
Hingi (piper betel), 31
History, Orokaiva: 35, 67
Hobbes, T., 52, 55, 65, 89, 223–4
Hogbin, I., 101
Hohorita, 42–3; knowledge of myths and traditions in, 70
Holia (exchange between non-kin; gifts), 47–8
Homans, G. C., 3, 5, 61, 85, 223–4
Homicidal emblems (*esu*), 177
Horticulture, 20
House (*bande*): description of, 23; design and changes in, 24; location of in chains of exchange, 133
Hubert, H., 7; and M. Mauss, 86
Hunting techniques: 9; in Totoima myth, 123
Husserl, E., 4

Identity change; disguise, 151; *hae* and *otahu*, 175, 184, 191
Inheritance: 193–4; clan membership and, 209; patrilineal and non-patrilineal, 96–7, 100
Iji eha ('a new day'): 76; ideology of, 80, 217; concepts of *dema* and, 218
Iji matu (tales of olden times), 68
Inguri (respectful attention), in exchange cycle, 74

5: Schwimmer E-4,5 (1966-1967) 1973
OJ23 Orokaiva OJ23
Mountain Orokaiva

104

Initiation: conferring of *otohu*, 177–80, 183; disguise, 151; hearing of *embahi*, 183; ritual (*kogumbari*), 177–9
Inonda: 40–1; land, 105; rainfall, 46
Inter-village feasts, 139
Intimacy, symbolized by taro gifts, 112–3, 127
Isivita ancestors, food division as origin of, 55
Isoro (inter-tribal warfare): creation of, 52; in the exchange cycle, 59, 157; as expression of mutual anger, 54; overcome state of by gifts, 56; replaced by peace, 76; state of, 156
Ivo (strength): equal to that of ancestors, 71; communicated through coconut, 164; from eating pig meat, 142; from Jesus Christ, 70; homologous with reciprocity, 159; compared with *mana*, 69; mediation, 148; millennial movement and, 70, 219; as object of exchange, 147; obtained through communion, 148; through name, 78; through sharing of pig meat, 144, 152–4; subjectivity of analysis of, 161; Totoima as origin of, 6, 55

Jape bako (ancestress; Taro-being; *see also Bako jape*): 117, 135
Jarvie, I. 173
Javo be (name at birth), 78
Javo isape (nicknames), 78
Javo wahei (clan; 'one name'), 196
Jegase clan, labour migration and, 45
Jensen, A. E., 62
Jesus Christ, as *dema*, 68–70, 76, 78, 107

Kapi (coffee), as money tree, 107
Kessing, F. M., 79
Kelman, H. C., 78
Kin group solidarity, 136
Kinship: plant emblems and, 206; residence arrangements and, 208; terminology, 203–5
Koiari, as analyzed by C. Levi-Strauss and F. E. Williams, 207
Kokoda ancestors, food division as origin of, 55
Kongohambo, 69
Kogumbari (initiation ritual; *see also otohu*), 177
Kowari (planting; burying), 91
Krige, E. G. and J. D. Krige: Lovedu, 216
Kuru (initiation dance), 177

Land (*enda; see also* Mediating element and Object of mediation): as basis for social support, 109; borrower-lender relations and, 103, 105–7; community and, 102–3; corporate groups and, 97–8; gifts of, 100–1; 103–4, 109, 214; inheritance of, 105; as mediating element, 89; patrimony, 95–100, 209; rights to, 92, 95, 105–6, 108–10; tenure and title improvements, 36, 88; transmigration of soul and, 92–5
Land transfers: categories of, 89; constraints on, 191; partners in, 101, 103; with patrilineage, 96; quasifilial alliances and, 105, 108–10; uxorilocal marriage and, 102
Lane, R. B., 159
Lawrence, P., 89, 96, 218; and M. J. Meggitt, 160
Leach, E. R., 86, 226
Leadership forms (*see also* 'Big man'), 133
Levi-Strauss, C., 3, 10, 86, 87, 88, 134, 159, 161, 162, 167, 170, 174, 192, 193, 203, 209, 219, 220, 224
Lineage: clan segments, 194; extended family and, 97; *hee* and, 196–7
Loboki (see also Bridewealth, African form), 209–10
Local government council, 37–8
Logical operator: 162

Magic (*see also* Sorcery): use of betelnut in, 165–6; development as, 75; formulae of, 75; Malinowski and, 173, 221; mythical charter and, 221–2; as object of mediation, 87, 215; *puripuri* as form of, 153–4; traditional powers of, 68–9
Mair, L. C., 35
Male-female flutes, 183–4
Male sibling, 115
Malinowski, B., 5, 47, 167, 173, 221
Mambare, food division as origin of, 55
Managalese: 116, 123–4; population, 15
Maori: 67; greeting, 121
Marriage: arranged (*zimbo*), 199; bilateral cross-cousins, 203; breakdown of, 90; by capture, 158, 197; by choice, 213; elementary system of kinship, 207; elopement, 197–8; exogamy, 197; positive rules of, 219; practices, cyclical pattern of, 212; preferential, 198–9; preferential, bilateral cross-cousin, 198–99; prohibition, randomizing effect of, 207; purchase, in exchange for *dorobu*, 207–8; rights and obligations, land, 89–90; reciprocating pairs, 207; system of, 10, 192; uxorilocal, 102
Marriage exchange (*see also* Exchange: Complex, Generalized, Restricted): 10, 188; cyclical, 211; direct 202–3; generalised, 193; model of, 113; pigs

5: Schwimmer E-4,5 (1966-1967) 1973
OJ23 Orokaiva OJ23
Mountain Orokaiva

and, 143; relations of, 50; restricted, 193, 203; sister exchange (*mine*), 165, 169, 171, 173, 198–9, 207–8
Marwick, M., 63, 227
Matriline, *otohu* transmitted in: 184
Mauss, M., 3, 5, 7, 10, 25, 47, 65, 145, 161, 167
Mead, M., 214
Mediating elements (*see also* Taro; Land): 58, 61, 85; effectiveness of, 62; gifts as, 109; as key to social structure, 114; land as, 95, 109, 110; meat as, 57; meat and hostility as, 80; relations with government and, 75–6; with Sumbiripa, 80; taro as, 126–7
Mediating links, establishing exchange cycle: 6
Mediation (*see also* Objects of mediation) circuit of cohesion, 113; elements of, 75; of *ivo*, 148; C. Levi-Strauss and E. Leach on, 87–8; magical aspects of, 161–2; in sacrifice, 86–8; social structure as web of, 10
Mediator, chain of: 134–6
Medicines (*siwo*), 179
Meggitt, J. J., 89, 159, 192, 226
Meni ahihi (spirit baby), 92
Meni be (real baby), 92–3
Migration: clans, 200; marriage system and, 214; patrikin fiction, 194; village size and, 18
Millennarian co-operatives, 226
Millennial cults (*see also Iji eha*): economic development and, 218; non-millennial cults and, 35; role of money and, 110
Millennial leader, mediator, 219
Millennial movement, object of exchange, 219
Mine (exchange system), initiation, 184; sister exchange, 198
Misfortune (*embavo*), 168
Models, transactions, 139
Moiety formation, 213
Monckton, C. A. W., 18, 33, 46
Money: and cash crop land, 110; cash economy and, 32; gift of *dema*, 70; ideological significance of, 107; millennial cults and, 110; as purchase subsistence, 67; substitute for *kumbo*, 66
Moral values, guardians of, 181
Mortuary feast, coconut in, 164–5
Mother's brother (*epe*): 177, 179; as mediator in initiation, 184
Motu, lingua franca, 76
Mount Lamington (*Sumbiripa Kanekari*), 13, 45, 51; eruption of, 36, 39, 79, 102, 149, 159; village topology, 201
Mundugumor, marriage 'rope', 214
Murray, J. H. P., 33
Music, dance and song, 26
Myths: 7; betelnut and, 166–8; domestication of pigs, 141; domestication of taro, 114–117; feasts, 56, 59, 211–2; as incomplete exchange cycle, 59; levels of, 168–9; 172–4; mother burying taro shoots, 91; pig, 139–41; pig-hunting, 143; pig-man, 141; primordial peace, 155–6; significance of taro, 11; structural homology of, 172; Totoima, 138, 147; warfare, origin of, 52
Mythical charter: 62, 174; betelnut-coconut, 215; cargo ideal as, 107; Christianity as, 76; Malinowski and, 167, 173, 221; magic and, 221; reinforcement of, 80–1; social institutions contradict, 173; as starting mechanism, 4, 162; for taro gifts, 122–4
Mythical exchanges, of male and female paired plants, 163

Nadel, S. F., 4
Names: 78; acquiring *ivo* through; baptismal, 78; of females, 208

O ohu (domesticated pig), 141
Objects of exchange: 61, 185–6; change of, 155; domesticated pig as, 142; expiation as, 147; information *ingari*, 74–5; as institutionalized social attitudes, 85; *ivo*, 147; repentance and forgiveness as, 61
Objects of mediation: 61, 173, 187; food products, 163; *kumbo*, 186; identified with donor, 161; land, 101, 103–4; millennial movements, 219; ornaments, 175; pig meat, 138; pig sacrifice, 147; positive and negative, 158; relationship with social structure, 215; rules governing, 191; sacrifice, 86–7; social benefits versus, 225–6; taro as, 111; women as, 187
Obligatory/preferential commitment to exchange system, 191
Oppositions: binary, 162, 186–7; of bush and garden, 116; in coconut-betelnut myth, 169–70, 172–3; human world-(*ariri*), 141; male-female, 170, 183; pig-man, 140–1; Totoima myth and, 172–3
Ordering principles: 221; Pouwer, 220
Ornament (*otohu*), 175
Orokaiva: bachelors' houses, 23; Bay, population of, 15; dance, 26; division of labour, 30; food, 18; history, 67; missions and, 46; myths explaining origins of, 51; social philosophy, 56

5: Schwimmer E-4,5 (1966-1967) 1973
OJ23 Orokaiva OJ23
Mountain Orokaiva

● 104 *Otohu* (emblems of moral virtue): behavioural constraints associated with, 191; conferral of, 178, 179, 189; as distinguished from *hambo*, 175–6; as embodiment of moral virtue, 180; in the exchange system, 184; given by mother's brother, 180; and *hae* as identity symbols, 184; *hae* pig and man *otohu*, 178; initiation ceremonies and, 177–9; ornament, as symbol of identity, 175; as name of flute, 183–5; purchase of with pig, 178; social status symbols and, 185; transmitted in matriline, 184; uses of term, 178, 180, 183; Williams' concept of, 178

Pairing of foods: 163
Panoff, M., 81
Partners (*see also* Exchange and *Quasi*-filial alliance): 85–6, 186, 191, 223–4; constraints of, 191; in development, 74–5; in feasts, 122, 153–4; *ivo* received from, 69; in land transactions, 101; preferential, 129
Paternity, theory of, 207–9
Patrifiliation, 100
Patriline, *hae* transmitted in, 184
Patrilineage, temporary group, 100
Patrilineal: descent, 194; ideology, 97, 99, 193; inheritance, 95–100, 105, 193–4
Patrimony: splitting of, 97, 98; holders of land, 105–6
Peace (*peka*): in exchange cycle, 156, 157; truce-making, procedure for, 54–5
Pekuma, 64
Phenomenology, 161
Pig (*see also* Garden): as domesticated *o ohu*, 141–2; eating of, 143–4; 191; establish positive reciprocity, 159; gifts for mediation, 142; sacrifice, 145–6, 157, 215; separation from man, 140; significance of pig-meat myth, 138; wild, domesticated interchangeability, 145
'Pig-man' (*see also* Totoima): 140; myth of, 141
Plant, H. T., 97
Plant emblem (*hue*): 156; clans and, 9, 193; group membership and, 175–6; land borrowing and, 103; marriage and, 197; pig sacrifices and, 146; sharing of, 206
Pocock, M., 81
Political authority, 67
Political system, model of exchange systems, 113
Pondo ba (feasting taro), 122
Pondo kiari embo (feast leader): description of, 54, 149; duties and authority of, 150
Popondetta, 13, 15
Pouillon, J., 227
Powwer, J., 3, 47, 220, 225, 226
Praxis, 162
Preferential marriage: 198; bilateral cross-cousin and, 199; clan fusion and, 213; Meggitt on, 192; rule and, 199; sister exchange and, 198–9; in taro exchange, 129, 131–2
Primal time: *demu* in, 151; in exchange cycle, 157; quarrel, 99
Proxemics, 8
Pundugo (variety of taro), 117
Puripuri (a form of magic; *see also* sorcery): 153
Pure (work; garden), 20, 90

Quasi-commensal, non-agnates, 191
Quasi-filial alliance, 105, 108–10

Radcliffe-Brown, A. R., 173, 225
Raglan, Lord, 98
Rappaport, R. A., 60, 89
Reay, M., 47, 81, 159
Reciprocating pairs: 213; fusion of, 214; of groups, 205; marriage and, 199–200, 203, 207
Reciprocity; as homologous with *ivo*, 159; negative, 214, 215, 219, 222; norm of, 61–2; positive, 214, 215, 217–19; positive and negative, in strife with Whites, 139; principle of, 3, 219; as principle of kinship, 220–1; theory of, 221
Reincarnation, 214
Repentance, as object of exchange, 85
Residual rights, land, 108–9
Residence arrangements: clan affiliation and, 201; kin terminology, 208
Respectful attention (*inguri*), in exchange with government, 74
Restricted exchange (*see also* Marriage): clan fusion, 212–3; combined with complex generalized exchange, 10, 137, 203, 213, 225; encouraged, 213; marriage and, 198, 203; matrimonial destiny and, 207
Rimoidi, M., 13, 31, 46, 100
Rituals (*see also* Feasts; Initiation): 51, 61, 92–4; coconut and betelnut in, 164–6; as communion, 57, 78, 80, 148–9; in cultivation cycle, 94; death of feast-giver, 152; *demu* in myth and, 63; feasts, feasting and, 63, 150; part of pig feast, 153; statements, taro, 112; transmigration of soul and, 92–4; use of paired plants, 163
Rubber trees, communal stands of, 22

5: Schwimmer E-4,5 (1966-1967) 1973
OJ23 Orokaiva OJ23
Mountain Orokaiva

104

Sacrifice (*see also* Communion): identification of with ancestors, 152; primal, *dorobu*, 210–11; affectiveness of, 148; gift and, 86, mediation in, 88; pigs and, 138–9, 145, 146; positive reciprocity established, 159; similarity to gifts, 86; similarity to the Passion, 70; taro feasts as, 122–3; ultimate goal of, 146
Sahlins, M. D., 6, 47, 65, 111–2, 128
Salisbury, R. F., 5, 32, 89, 90
Sanctions, exchange of, 155
Sangara (*see also* Mount Lamington eruption): ancestors and food division, 55; death of elders, 70–1; eruption of Mount Lamington, 36; establish relations, 149; *Hohorita*, 43
Sartre, J.-P., 161
Saruka ('black magic'): given by mother's brother, 184; medicines for killing enemies, 180; negative reciprocity, 222; use of, related to *otohu*, 182
Schapera, I., 221
Schutz, A., 4, 110, 161
Schwimmer, E. G., 8, 39, 46, 79, 80, 81, 159, 209, 217
Seho clan, labour migration, 45
Serpenti, L. M., 63, 89
Sex affiliation, 207
Sex role: dichotomy of, 117; objects of mediation, 187; taro and, 118
Sexual exchange, coconut and betelnut symbolism: 169–70, 173, 206–7
Shelter (*pege*), 115
Siane, pig feasts, 142
Siblings, real and classificatory (*du*), 197
Simbo (marriage arrangement): 199, 203; *hae* and, 206
Simonis, Y., 162
Sister exchange (*see also* Exchange; Marriage): 171, 173; *dorobu* marriages and, 207–8; *mine* exchange marriage and, 198; myth concerning, 168, 173; positive reciprocity, 214; preferential, 198–9; social distance and, 211
Situational analysis: 222; equilibrium theory, 227
Sivo (medicines), benefits of *otohu* and: 179–80
Sivepe: 43, 45; dance in, 26; exchange network of, 46; land, 106
Smith, Robertson, 145
Social distance: of affines, 211; of *aguma*, 182; *auha*, a symbol of, 201
Social exchange: sacrifice and, 86; theory of, 61
Social relations: as goal of feast, 156; economic principles and, 224; mediating elements as key to, 114; types of, 173
Social status, *otohu* as symbol of, 185
Social structure: mediating elements as key to, 114; objects of mediation and, 215
Sope iturí (preliminary gift; invitation): 150
Sorcerer, similarities with *aguma*, 181–2
Sorcery: accusations of, 160; among affines and consanguines, 156–8, 199; crop failure and, 154; in exchange system, 227; objects of mediation and, 61; 222; removal of, 60; replacing raids, 155; restoration after, 146; *soruka* and counter-magic, 222
Sorovi clan, 45
Souls, transmigration of, 92–5
Sowi (ghosts): 90; domestication of, 141–2; domestication of taro and, 116; that inhabit wild pigs, 139
Spirit (*ahihi*) (*see also Ahihi; Embahi*): *Embahi* and, 151, 177; flutes as, 183–4; garden plots and, 94; transmigration of souls and, 92
Spirit baby (*meni ahihi*), 92–3
Stanner, W. E. H., 145
Starting mechanism: 64–5, 85; food as, 112; myth as, 61, 62, 162
Steiner, F., 5
Strathern, A., 3, 47
String bag (*etí*), 141
Structures, mental, 161, 173–4
Structuralism and transactionalism, 225
Structural transformations, 81
Sumbiripu Kanekari (*see also* Mount Lamington): 1, 79, 80
Swidden agriculture, 20, 22
Symbols: arbitrariness of, 226; of identity, ornaments as, 175
Symbolic systems, task of anthropologists, 226
Symbolism, understanding mediating links, 7
Systems of operations and reference, 88

Taro: cooked/raw, 121, 124, 133; cultivation of, 114–15; domestication of, 116; exchange patterns, 119–22, 131–2; feasts and (*pondo ba*), 122–3; as females and male plants, 115, 117–18; harvesting, 91; mediation and, 111; in ritual, 61, 112; symbolic conceptualization and, 112, 118, 123; yams and, 22
Taro gifts: constraints on, 191; defined, 124; for establishing relations, 121–2; frequency of, 124–7; as index to intimacy of partners, 112–13, 127–8; for mediating sex roles, 118–121; pig gifts and, 144; preferential exchange patterns and, 129, 131–2; pseudocommensality, 215; sorcery and, 60; symbolism of, 121–2; from women, 91

5: Schwimmer E-4,5 (1966-1967) 1973
OJ23 Orokaiva OJ23
Mountain Orokaiva

104

Taro cult: 35; feast houses of, 151; as a non-millennial cult, 10
Technology: 18; changes in, 66
Tikopia, in contrast with Orokaiva, 69
Togahou ancestors, food division as origin of, 55
Tomlin, J. W. S., 51, 79
Totoima: coconut-betelnut myth and, 172; as cycle of myth, 114; as *dema*, 62–4, 78; identified with feast giver, 132–3; kills his own children, 116–7; as origin of *bro*, 55, 144; pigs and, 138, 147; sharing the body of, 57; taro feast and, 122–3
Trade, inter-tribal, 32
Transactionalism: model, 139; structuralism and, 225
Transactions: exchange cycle, 225; levels of, 61; of spirit, land and cultivator, 94
Watson, J. B., 216
Wealth (*hambo*), 186
Weeds (*biveze*), 114
Wild world (*orire*), 141
Williams, F. E.: 8, 11, 15, 18, 26, 33, 46–7, 52, 63, 91, 114, 139–41, 143, 145, 151–2, 164, 166–7, 177–9, 183, 192–3; 196, 198–9
Wilson, M., 35, 148, 216
Women (*see also* Sex roles): exchange of, 214; as object of mediation, 187; taro gifts from, 91
World War, Second, 35
Worsley, P., 35
Wurm, S. A., 15

Yams, not grown with taro, 22
Yin and Yang, dialogue of, 163
Young, M. W., 3, 47

GLOSSARY

104 **SOCIAL TERMS**

Affines People related to one another by marriage.

Clan A group of people who believe themselves to be descended from a common ancestor but who cannot trace the line of descent genealogically. A clan may be sub-divided into a number of sub-clans and/or lineages. Clans may be termed 'localised' when the adults of one sex, generally the men, live together as neighbours, and 'dispersed' when both sexes are scattered over a wide area.

Culture The sum total of the customs and knowledge of a group of people.

Exogamy This term is used when social custom forbids the marriage of a man and a woman who are members of the same clan, or other social group.

Expatriate Any non-indigene. Most expatriates in New Guinea are Australians. Others are from European countries, but there are sizeable minorities of Chinese in most large towns.

Indigene This term is used of the indigenous inhabitants of New Guinea instead of the more commonly used word 'native'.

Kin Two persons are kin when one is descended from the other or when both are descended from a common ancestor. People having such a blood relationship may be called cognates.

Lineage A group of people who can trace their descent from a common ancestor and who in theory know their precise relationship one to the other.

Matrilineal Used when descent is traced in the female line, i.e. when sons and daughters belong to their mother's clan or lineage.

Patrilineal This term is used when descent is traced in the male line, i.e. when sons and daughters belong to their father's clan or lineage.

Parish The largest group forming a political unit, i.e. within which regular institutions exist for the maintenance of law and order, or in the past, for making war. Average size in New Guinea is less than 500.

Parish settlement The houses occupied by members of the parish. Typical forms may be villages, hamlets or isolated houses.

Totem A sacred emblem, usually a bird or a plant, with which members of a clan have a special ritual relationship.

LAND-USE TERMS

Shifting-field agriculture This term is defined by Pelzer, an expert in tropical agriculture, as follows:
'Shifting-field agriculture may be defined as an agricultural system which is characterized by a rotation of fields rather than crops, by short periods of cropping (one to three years) alternating with long fallow periods (up to twenty and more years, but often as short as six to eight years); and by clearing by means of slash and burn.'
This description most accurately summarizes the system of agriculture in the areas described in this book.

Swidden An old English term meaning a 'burned clearing'. Its advantage over such terms as 'garden' or 'plot' is that it can correctly be used of an area which has been cleared for planting, one in which crops are growing or one which is reverting to bush.

[p. 39]